

Biosophy
And
Character Education

By
Frederick Kettner



BIOSOPHICAL SERIES
Number III

Price ten cents

WHAT IS BIOSOPHY?

FOR MANY YEARS, Dr. Kettner has been guiding young people to a practical realization of ethical-social ideals. His experiences have given him a thorough understanding of the problems of character development and have shown him the great necessity for a more widespread knowledge of biosophical self-culture.

While a student of philosophy, Dr. Kettner became so inspired by the teachings of Spinoza that in later years he formed an Ethical Seminar for young men and women. In this undertaking the application and realization of a new science had its origin, a science which has for its object the essential improvement of the human character. This new science Dr. Kettner called Biosophy. (Bios — life, Sophia — intelligence). He defines Biosophy as follows:

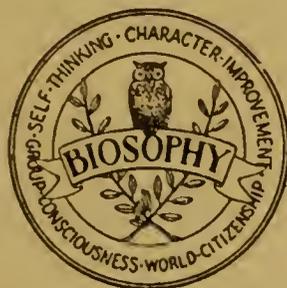
"Biosophy is the science of the inner life which has its roots in the eternal nature of the universe and of man, teaching us how to come to the consciousness and practice of cosmic principles, laws and qualities, which are essential to individual well-being and freedom and to the creation of an ethical-social fellowship of mutual understanding."

ITS OBJECTIVES

1. The integration of philosophy, science, religion, art, ethics, economics and politics into one harmonious whole.
 2. The study of human nature not only psychologically and biologically but also biosophically.
 3. The education of the emotional and mental natures of man so that not only the wish for friendship, but also the ideal of friendship, can be made more adequate in his mind in order that individual man may reach his normal development of character, freedom and brotherhood.
 4. The establishment and maintenance of schools for character and peace education.
 5. To break down the racial, religious, national and social barriers in the individual and in that way to bring about conditions from which everlasting peace among men may follow.
 6. To work for the establishment of Secretaries of Peace in National Governments.
 7. The creation of a world fellowship of peace-loving men and women who have already overcome their national, religious, racial and class prejudices, and who can work honestly for character and peace education.
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BIOSOPHY AND CHARACTER EDUCATION

BY
FREDERICK KETTNER



BIOSOPHICAL SERIES
NUMBER III

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THE AUTHOR

Every now and then the records of humanity have been illumined by the contributions of a man whose heart was aflame with the urge to serve mankind. In this century of stress and confusion, when humanity is becoming aware that it has lost its way, Dr. Frederick Kettner, his heart enkindled with love for his fellowmen, has dedicated himself to their service.

While yet a youth, Dr. Kettner was profoundly influenced by the philosophy of Spinoza. The thesis for his Ph. D. Degree was entitled, "Unity of the Five Books of Spinoza's Ethics". He formed an ethical seminar in Austria where he endeavored to apply the principles of Spinoza to practical group life. Several years later he founded the Spinoza Group in the United States which subsequently became the Spinoza Center and then the Biosophical Institute "devoted to character and peace education".

Thus, for twelve years Dr. Kettner tirelessly and ceaselessly devoted himself at great personal sacrifices, to the individual character development of some one hundred individual student members of the Biosophical Institute. The conquest of the intricate emotional, mental and spiritual problems which the students learned to face, understand and solve through his biosophical guidance is in itself the greatest living tribute to the value of Biosophy. Dr. Kettner has created a biosophical laboratory where mental and spiritual operations resulting in peace of mind and friendship are carried on. Among the principles toward which Dr. Kettner directs his students are: — openmindedness, otherness, mutuality, thought-relationship, unselfishness, group-consciousness and world-unity.

While engaged in this activity, Dr. Kettner wrote several books and edited the official organ of the Biosophical Institute which was at first known as the "Spinoza Quarterly" and later became the "Biosophical Review". This magazine helped to attract many cultural and spiritual leaders in friendship to Dr. Kettner and thus to the Biosophical Institute. Among those who appreciate his work and have cooperated with him, are: Henry Morgenthau, Sr., Claude Bragdon, Romain Rolland, Daniel C. Roper, Secretary of Commerce, Booth Tarkington, Prof. Albert Einstein, Count Herman Keyserling, John Haynes Holmes and many others.

Feeling that he had with him a united group of friends, Dr. Kettner introduced a new step into the work of the Biosophical Institute, namely, peace education. He wrote "The Need for a Secretary of Peace" which became the basis of a world wide campaign to create this office in the cabinets of the various nations of the world.

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The Secretary of Peace plan is an integral part of Biosophy or Biocracy which Dr. Kettner describes as follows: "Biocracy is the perfection of democracy. After attaining Democracy we can go to Biocracy which is briefly the affirmation of the rights not only of the mass but of the individual."

It was with the purpose of presenting the Secretary of Peace Plan before the Pan American Peace Conference that Dr. Kettner went to South America. Through his tireless efforts, the plan was partially approved by a Commission of the Conference and is to be taken up further at the next Inter-American Peace Conference in Lima, Peru to be held in 1938.

After the Pan-American Peace Conference at Buenos Aires, Dr. Kettner was invited to remain in Buenos Aires. He mastered the Spanish language well enough in a few months to address radio audiences, lecture before Spanish cultural groups, write magazine and newspaper articles, and publish a new book in Spanish entitled, "Biocracy and the Secretary of Peace", as well as to translate his volume of poems "Back to the Nameless One" into Spanish.

He created the Instituto Biosofico Argentino of Buenos Aires' and began anew his work of character education in the biosophical laboratory. Before long an adult group of friends was established and also a youth center, as well as two Peace Schools. One of the outstanding activities of the Instituto Biosofico Argentino is the preparation of a new Journal entitled "THE SECRETARY OF PEACE, A Pan-American Journal of Biocracy", to be edited by Dr. Kettner and published by the New York and Buenos Aires groups in cooperation. This magazine will be the official organ of the Secretary of Peace Movement and will aim to foster Pan-American as well as world wide unity and friendship.

In "Diario Espanol", a Spanish newspaper, we find a description of Dr. Kettner's activities in Buenos Aires:

"Frederick Kettner has placed all his physical energy and intelligence at the service of his noble cause. One must have an iron will, a superior spirit or a great freedom from material things which enslave human beings, in order to face without fear of ridicule or discouragement an overwhelming task like the one which this man has undertaken, who, depending solely on his own strength, has thrown himself into the midst of turbulent humanity like a swimmer in the raging waters, to challenge the wrath of all egoists and avaricious natures. Noble and sacred is the mission of Dr. Frederick Kettner."

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BIOSOPHY AND CHARACTER EDUCATION

By Frederick Kettner

"BLOODLESS SURGERY"

Dr. Alfred Lorenz, 78-year-old Viennese exponent and practitioner of "bloodless surgery", is making his twelfth visit to America.

Dr. Lorenz first became generally known to Americans when he made a trip here years ago to treat Lolita Armour, little crippled daughter of the rich. Lolita was cured, grew to womanhood and was happily married. That was a celebrated case. But Dr. Lorenz used his skill on other afflicted children, obscure offsprings of tenement families.

"All my life I have been straightening limbs," says Dr. Lorenz. "It is unfortunate that there is not also a method of straightening out the brains of men."

Perhaps there is. Only through selfishness and stupidity its development is slow and needlessly difficult. Certainly social science is turning more toward the attempt to "straighten out the brains of men."

It will be a great thing if American democracy shall discover and apply before it is too late, a "bloodless surgery" that will cure a crippled and now despairing society.

*New York World-Telegram,
Saturday, January 21, 1933.*

* * * * *

THE ONLY way to "straighten out the brains of men" is to teach men to overcome their "selfishness" and to strive to improve their characters. This has always been the chief endeavor of the Biosophical Institute. On the basis of this work we set forth in the ensuing essay the biosophical approach to a "'bloodless' surgery that will cure a crippled and despairing society."

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PART ONE

OBJECTIVE OF BIOSOPHY

Improvement of the individual character and the realiza-

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tion of a new group life based on the understanding of man's essential nature.

PRINCIPLES

- a.* Openmindedness
- b.* Otherness
- c.* Mutuality
- d.* Thought-relationship
- e.* Unselfishness
- f.* Group-consciousness
- g.* World-unity

METHOD

I. Mind discipline:

- a.* Discrimination between false, fictitious, doubtful and true ideas.
- b.* The endeavor to act according to true ideas.

II. The overcoming of:

- a.* Fears
- b.* Hatreds
- c.* Prejudices —
 religious
 national
 racial
 class

III. The realization of mental and emotional stability by means of:

- a.* Changing the mental and emotional conflicts into problems
- b.* Arriving at an impersonal attitude towards these problems
- c.* Developing higher character qualities

IV. Study of each individual nature.

- a.* The student is treated not only as a physical being, but also as an individual with an emotional, mental and spiritual nature.
- b.* The students are encouraged to understand each other ethically and to regard each other's shortcomings as problems to be understood and solved.

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- c. The biosophical education leads toward friendships based on unselfishness and the liberation of self from the blind emotions which enslave men.

PART TWO

I

We are living in an era of advanced civilization, reaping the benefits of scientific research and discovery. But we are not yet taking advantage of the discoveries which biosophy has made. It is not difficult to understand why. Biosophy demands individual enterprise and effort and cannot be appreciated except by the active individual. In order to enjoy the moving pictures, the aeroplane, or the radio, man does not himself have to think biosophically. But in order to enjoy that ethical-social life, he must devote himself to an understanding of the principles presented in biosophy. Humanity is nevertheless on the way towards a new era, an era of creative individualism and higher culture. True, this new era is still but an ideal and not yet a reality. Yet it looms more imminent today than ever before.

The truly cultured society of the future will be founded on mutual understanding, unlike the civilization of today which seems to be founded on mutual misunderstanding. This latter situation exists because people know very little about the fundamental character of man, although very often indeed has the old saying "Know thyself" been quoted. Human beings have learned to satisfy their physical needs. Why should they not seek to come to the realization of their spiritual needs? Such realization will serve as the basis for a new kind of life both individually and socially.

The so-called democratic life of today is based neither on true democracy nor on true life, because the education of the higher mind (integration) in man has been neglected thus far. There is neither fellowship nor friendship in human society

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because the existing economic-political order is not in harmony with biosophical principles. Our interests, in short, are centered only on things, while we continue to devise and create more and more things. But are we deeply interested in understanding the essentialities of life and human nature? Are we concerned with the improvement of human character?

Human development that is not based on character improvement can scarcely be called true development. Men's interests have remained on the surface long enough. It is time to find out what man really is, and what man's goal in life should be. Were such their interests, they would no longer desire to have only their daily bread but would also seek to gain their daily freedom from all the evils prevalent in human society today.

The world is in great need for a new kind of pioneer. It needs men and women who can dare to experiment with their mental misconceptions in order to purify and improve their minds. It is not enough that men have learned to extract wealth from the soil. They must also learn to seek in the depths of their own nature in order to uncover the wealth within their souls. As the root, so the fruit. The flowers in the garden can grow only in watered soil; the flowers of freedom only in the thinking mind.

The majority of men are motivated only by the instinct of making a living. They are concerned mainly with the objects of sense. But man is something more than a mere sense creature. He is a thinking being, and as soon as he realizes the truth of this he becomes conscious of the fact that there are deeper realities in life.

Money, no doubt, is of value in our daily life, but certainly it is not one of the deeper realities. Our everyday life becomes miserable if we center all our thoughts and efforts on the accumulation of wealth. Money and the ordinary kinds

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of pleasure appear to be the highest goods. But appearance and reality are two different things. And to be in harmony with the highest quality—infinite reality or true Life (Bios)—man must learn to make use of his deeper insight and his deeper convictions. In order to understand the highest reality he must make use of the highest kind of knowledge (sophia). This is the chief aim of Biosophy. In the book **Spinoza the Biosopher** I define Biosophy as follows:

"Biosophy is the science of the inner life which has its roots in the eternal nature of the universe and of man, teaching us how to come to the consciousness and practice of cosmic principles, laws and qualities, which are essential to individual well-being and freedom, and to the creation of an ethical-social fellowship."

II

Biosophy concerns itself with mutual understanding and with the realization of ethical-social life—with the first, because mutual understanding is the means of making essential values practical; with the second, because true life is the sum total of real values. Our most difficult task as students of biosophy is to find an adequate answer to the problem: What do we want? By putting a few words together it is simple to formulate this question. It is not easy, however, to answer it.

And yet the question: "What do we want?" must be answered if we are to understand biosophy. An adequate solution, however, can be realized only through the courageous use of our intelligence or deeper mind. The great difficulty is that humanity seems to be inimical to the use of true intelligence. The popular course of action is contained in the popular expression, "Never mind." In other words, "Never use your real mind. Do not act intelligently, but talk, talk, talk."

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Is, then, the faculty of speech to remain the foundation of society?

Man has accomplished marvelous results in the field of technology. Only a short while ago, for instance, television, which was an impossibility for many years, has become a reality. But if we have been able to make technical impossibilities possible why should we not learn to make biosophical impossibilities possible? Why can we not learn to open our spiritual eyes and see the biosophical truth? Had man not opened his physical eyes, inventors would never have been able to create television. The world is not yet interested in wisdom, friendship and truth because people have not learned to open the eyes of the soul. We realize what blind persons could see if they were able to open their eyes. What could we not see if we opened our hearts! To do that would make the impossible possible. For millions of people, for instance, is not friendship the greatest impossibility? What must we do, in order to realize such an impossibility? First of all, we must have the desire to improve our inward condition and disposition. To accomplish this we must learn to distinguish between two varieties of results: the finite, external and visible results, and the infinite, internal, invisible results. The former have to do with our false selves; the latter with our true nature. The former have to do with appearance; the latter with reality.

Appearances necessarily lead to false judgments. To consider the objects of sense as being of the highest value is to fall subject to the illusion (described in Buddhism) of considering painted forms as real men and women. The true value of anything depends on its content, and not on its surface. The biosophical or deeper understanding of reality brings us in contact with our inner nature and helps us come to a true appreciation of character values and of friendship.

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But how many of us are willing to struggle for the highest kind of character values? We are ready to fight to the bitter end in the struggle for food, shelter and clothing. We usually surrender very quickly, though, if we encounter difficulties in striving for the improvement of our character. In that case we remain satisfied with mediocre results. Benjamin Franklin, in his autobiography, tells of a man who, in buying an axe, desired to have the whole surface of it as bright as the edge. The smith consented to grind it bright on the condition that the customer turn the wheel. The man turned while the smith pressed the broad face of the axe hard on the stone, which made the turning very fatiguing. The man stopped every now and then to see how the work went on. At length he expressed the desire to take the axe as it was without further grinding. "No," said the smith. "Turn on. We shall have it bright by and by. As yet it is only speckled."

"Yes," said the man. "But I think I like a speckled axe best."

III

We are all students in the school of life, but few of us understand the value of deeper realities, and very few live according to them. Our old habits hinder us. And these habits cannot be broken except by continuous thought-discipline. The child doesn't understand the nature of fire, and continues to burn itself as often as it puts its hand into the fire. How many adults understand the nature of their instincts and passions? We are no more protected from the injuries which arise from the conflicts in our emotional natures than the child is from the fire. We have learned to shelter ourselves from cold and heat, but we are still unable to protect ourselves from our passions. Spinoza says truly: "We are driven about by external causes in many manners, and, like waves driven by contrary winds, waver and are unconscious

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of the issue and of our fate." Do we not need that kind of understanding which can secure us against inner injuries? We have learned to purchase security bonds for the protection of our worldly goods. We must learn to create bonds of friendship based on character values to safeguard our inner goods. But let us not forget that these higher bonds can be secured only through intelligence. We must strive to become more intelligent. But for that we need a new mental equipment, which can be gained by learning the art of thinking. We have already learned to provide nourishment for our bodies in order to preserve and strengthen our physical constitution. No doubt we need physical strength. But we also need character strength in this world of confusion and conflict. We must therefore strive to improve our minds in order to understand deeper results.

But, many will ask, what practical value is there in understanding these deeper realities? Such understanding helps us to overcome our prejudices, superstitions, hatreds and limitations of all kinds. It enables us to avoid painful experiences by teaching us how to strengthen our minds through the use of ethical food. Our characters need ethical food and shelter; our thinking processes need the proper mind equipment for biosophical activity. Self-knowledge acquired through the daily practice of higher principles, higher motives, and higher thoughts is the best kind of ethical protection. Let us therefore become more interested in this kind of "life-insurance policy," and let us inaugurate a new kind of politics and economics based on the deeper realities in life.

Does man have no higher destiny than the attainment of a certain degree of economic-political well-being? Man cannot realize a state of true well-being unless he understands the ethical side of his nature. This fundamental understanding can not be acquired, however, merely by reading books and papers. A more practical application is necessary. The con-

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flicts that go on in man's nature must be recognized as problems. It is only when man is able to solve these problems—that is, overcome his selfishness and lowmindedness—that he shall reach his true destiny. Overcoming is the key to all man's problems, and leads man to the discovery of his inner consciousness and of the world within.

The destiny of man is to become a thinking being, and not to remain a social animal. "To think or not to think" is the biosophical problem. Man does not yet think clearly and adequately. How can he, when his mind is burdened with religious, national, racial and class prejudices? The destiny of the ethical man is to live together with his fellow men on the basis of freedom and friendship. The destiny of man is to create, through biosophical activity, ethical-social relationships.

IV

The highest goal for man is to become more and more conscious of that part within him which is eternal. This hidden being, sometimes called soul, sometimes spirit, must be realized consciously by man. If it be true that man's destiny is to discover the eternal part within himself, he must sacrifice his falsities in order to discover that within himself which is hidden: the true character of man. And what is the expression of man's true character? The realization of unity within and balance without.

There are many who say that they do not know what character or the nature of the soul is. But there have been others who have recognized and have understood these biosophical realities as the source of eternal life. All the teachers of the world's great philosophies and religions have introduced the ideal of the soul in man as the key to the kingdom of biosophical life.

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Why is it difficult for man to affirm character as a reality? Because his mind is blinded by all manners of false, fictitious and doubtful conceptions. Yet there are moments in his life when man can be happy, when he can guide himself according to the principles of character and true intelligence. Indeed, what the world needs most is groups of human beings with the desire to discover their higher intelligence.

As we learn to guide ourselves more frequently during the day according to the needs of our true nature, which part of us can be discovered only as we follow the higher pathways of life, we are able to practice ethical-social character improvement. But what is character? According to its Greek derivation the term originally meant an instrument used to mint coins, and also signified the actual impressions made on the coins. In the course of time it was introduced in psychology and ethics, and signified the different aspects of human nature. Character now is understood to include all the higher and more permanent human qualities.

The most important problem to be solved is whether character is a gift handed down to us through heredity, or whether it is a state into which we ourselves must mold our natures. We know on the one hand that habits and environment play a great part in the fashioning of characters. But if we begin to understand that man can make himself independent of external influences and of effects of past experiences, we immediately realize that man possesses the biosophical power of developing a noble nature for himself. It is only the animal that cannot acquire an ethical character, for it is always ruled by instincts and external forces. Man, however, is a thinking being. Thus, he can practice character improvement, because he can utilize the principle of self-control by making use of his true intelligence.

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Chemists know that the air is composed of elements like hydrogen, oxygen and nitrogen. But what constitutes character? From a biosophical viewpoint we can say that human character also is made up of elements. For character does not exist independent of ethical-social qualities such as kindness, helpfulness, trust, patience and modesty. It is necessary, therefore, to study man as being more than a merely physical creature, for there is something in his nature beyond the pale of his senses. But we cannot discover this something unless we seek for it in an intelligent way. The poet tells us:

*"To every man there openeth
A way, and ways, and a Way
And the high soul climbs the Highway
And the low soul gropes the low.
While in between on the mist-flats
The rest drift to and fro:
But to every man there openeth
A Highway and a low
And every man decideth the way
His soul shall go."*

The true purpose of character-education is to improve ourselves and others ethically, that is, to practice mutual self-improvement. Education is either mutual, or it is not true education. Academic instruction is entirely different from biosophical education. The chief requirement for instruction is books. True character-education, however, cannot be acquired without the understanding of other human beings. We already have individuals with all sorts of college and university degrees. But where are the truly educated men and women? Only those can be called educated or cultured who understand and practice mutual education. Through true self-

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education we learn that there is a wide difference between man and the animal, and that man alone can develop the unselfish will to control his lower nature and become free; that man alone can possess the consciousness of true life, and the desire to become biosophical-minded.

People have already learned to use beauty parlors in order to beautify their external appearance. Why shouldn't we learn to beautify ourselves inwardly by practicing such qualities as nobility and generosity, which can lead us into the pathways of mutual understanding? Would it not be better, after all, not only for ourselves but for society and all the world, if we all were able to understand each other intelligently or biosophically?

People are trying to discover new economic-political factors which can bring about a radical change in our daily lives. But how can we change the routine of daily life unless we center our consciousness on a new goal—the goal of character-education? While driven about hither and thither by the instinct of self-preservation we cannot attain true freedom. Yet man will always continue to struggle for the lower kind of self-preservation so long as he remains more interested in finance than in character. Man has not yet realized that the foundation of his real life is the consciousness of reality and totality rather than the sum total of riches, fame, pleasures, superstitions and prejudices. The attainment of a higher degree of consciousness is the only means of bringing about biosophical character-emancipation. The struggle for mere physical existence brings wars and death. The struggle for biosophical self-emancipation brings peace and freedom.

WHAT IS BIOSOPHY?



A MAN, A WORD, AND A MOVEMENT

A Frank Discussion of Biosophy

By JAMES M. WARNACK

Editor of the Church Department of
The Los Angeles Times



THE BIOSOPHICAL INSTITUTE

A Man, a Word, and a Movement

By JAMES M. WARNACK

Back of each religion, philosophy, invention, institution and movement, stands an individual. Back of Biosophy, the word and the movement, is a man. His name is Frederick Kettner. He is an educated man and teacher, but he also is a creator and a man with a heart, and for those reasons his teachings are entitled to consideration.

It is not the purpose of this brief article to give a biographical sketch of Dr. Kettner. The story of his career is an open book to anyone who may be interested in reading it. I intend only to discuss the man, his philosophy and the word which he coined to epitomize his ideals, and the forward movement based upon his highest conceptions of human good.

In the short time that I have known Dr. Kettner, personally, I have felt that my thoughts, emotions and conduct have been blessed and lifted by his friendship. First of all, he is a gentleman, which word implies far more than its definition by those who see in the word only the picture of a well-groomed, cultured man. The true gentleman, regardless of his position in life, combines courage with kindness, strength with gentleness, consideration with learning, tolerance with conviction, service with efficiency.

Secondly, Dr. Kettner is a mystic, and his mysticism is not misty-cism. His mind is as clear as his heart is pure, and hence is a channel through which his finest ideals flow outward to those who will receive them.

"Biosophy" meaning, literally, "life-wisdom" is a new word, and it is significant and comprehensive, symbolizing all that is worth while in every system of philosophy and religion. That is saying a great deal, but that is the writer's conception of the word "Biosophy" and the movement based upon the word and its meaning.

The Biosophical movement is exerting an influence which promises to enlist in its ranks hundreds of youth who belong to the world's new day. That new day already has dawned. It is the day of peace, of loving service, of construction rather than destruction, the day in which truth shall face error and annihilate it, in which cooperation shall take the place of competition, in which goodness shall be aggressive, in which power shall be employed to noble ends.

"Biosophy" has no quarrel with that which is good in any religious or philosophical organization or system. Biosophy champions the cause of true ethics wherever it is found. While convinced of the eternality of life, Biosophy wastes little time in arguments concerning God and the human soul. Biosophy has one end in view—the happiness of the human race. Biosophy is ready to cooperate with the Humanist, as well as with orthodox religionists, in making the world a better place in which to live.

This can be accomplished, according to Biosophy, only by making better men and women to

live in the world. And the method of Biosophy is the liberation of the individual, through the right kind of education, rather than by "instruction".

Biosophy is universally comprehensive because it would combine and coordinate all that is worth while in philosophy, science, religion, art, ethics, economics and politics for the happiness of man. Biosophy is, as it were, an echo of the ancient text: "Truth is one, although men call it by many names." It seeks not to manufacture a new creed or religion but rather to inspire men and women, especially young men and women, with the will to think and act in accordance with the highest light within them, and in harmony with universal law. It welcomes every individual, of whatever faith or of no faith, so long as the motive of that individual be the establishment on earth, in the everyday affairs of life, of that blessed Kingdom, which is within every human being and which, when manifested, will make this earth an Eden.

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For many years Dr. Kettner has been guiding young people to a practical realization of ethical-social ideals. His experiences have given him a thorough understanding of the problems of character development and have shown him the great necessity for a more widespread knowledge of biosophical self-culture.

While a student of philosophy, Dr. Kettner became so inspired by the teachings of Spinoza

education we learn that there is a wide difference between man and the animal, and that man alone can develop the unselfish will to control his lower nature and become free; that man alone can possess the desire to become free.

People have already begun to order to beautify their lives. We learn to beautify our lives with qualities as nobility and grace. The pathways of mutual cooperation, after all, not only lead to a better world, if we all were to cooperate gently or biosophically.

People are trying to find factors which can bring about better lives. But how can we do this? We center our consciousness on character-education? Why not the instinct of self-preservation? Yet man will not be satisfied with a lower kind of self-preservation. He is interested in finance and power. He has realized that the foundation of reality and totality is not fame, pleasures, superiority, but a higher degree of character. He is bringing about biosophical change through struggle for mere physical survival. The struggle for biosophical change and freedom.

A Man, a Word, and a Movement

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5. To break down the racial, religious, national and social barriers in the individual and in that

way to bring about conditions from which everlasting peace among men may follow.

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